

CHURCH OF GOD
Evangel

*Symbols of the
Spirit—Fire*

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July 8, 1957

But ye shall receive power, after that the Holy Ghost is come upon you.



Abraham and the Three Angels by Murillo

Saved by the Mercy of God

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JULY

By Avis Swiger

"If the first of July be rainy weather,
It will rain, more or less, for four weeks together."
—English Proverb

QUINTILIS IS THE FORMER name for the month of July since it took its name from the fact that it was the fifth month of the early calendar. Julius Caesar was born during this month so when he reformed the calendar he changed the name to July in his honor. He also added to it so that it would have as many days as any other month.

There are a number of important events that are commemorated during July. Canada celebrates "Dominion Day" on July 1 because on that day the British North America Act, which made Canada a dominion, went into effect. In the United States we celebrate Independence Day on July 4 because on that day the Declaration of Independence was signed.

There is usually little rain in the month of July so that things lose their greenness and the grass turns brown with the heat. In our churches and homes there is the deadness of the July heat if the "latter rain" is not experienced as a daily rain from heaven.

"FLIGHT TO FREEDOM" New Filmstrip Documentary on Hungarian Refugees

The spiritual need of people suddenly uprooted and thrust upon the international scene as refugees is vividly portrayed in a new color filmstrip, "Flight to Freedom," produced by the American Bible Society, and available to churches without charge.

The filmstrip is expected to draw large church audiences because of its extremely high news interest. It was rushed through production to bring churches an immediate documentary record of the arrival in this country of the thousands of Hungarian refugees made homeless by the revolution last November.

The story deals with the Hungarian crisis and the flight to America by plane and boat. Upon arrival, the physical needs of the families are met by Red Cross and Army officials while Church World Service and other agencies begin the monumental task of rebuilding broken hearts and crushed spirits.

At this point, the cry for Scriptures in the native tongue of the refugees is heard, and it is here that the American Bible Society fulfills its mission. Thousands of volumes were rushed to Camp Kilmer, the reception depot, and 60,000 were rushed to Vienna for free distribution there. Soon 260,000 Gospels, 50,000 New Testaments and 20,000 Bibles were on the presses or ready for delivery.

This inspiring story may be had without charge by any church upon request to the American Bible Society, 450 Park Avenue, New York 22, N. Y., or any one of its eleven district offices in this country. The filmstrip is in color, on 35mm, with 58 frames. Accompanying each strip is a suggested order of worship and a commentary keyed to each frame.

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CHURCH OF GOD Evangel

America's Oldest Pentecostal Publication

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1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. 3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

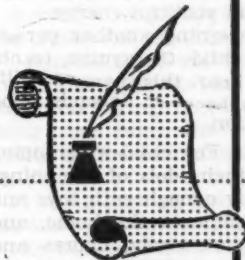
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Progenolatry



The Editor's Message

THERE IS NO SUCH word as progenolatry. But there should be. The reality of progenolatry—and a distressing thing it is—is manifest everywhere today, especially in the home and in the church.

Obviously, I have coined the word *progenolatry* for this writing, and so far as I know this is the first and last time it will ever be used. I compounded the word from *progeny*, meaning one's children, and *-olatry*, a Greek combining form meaning worship or adoration. Progenolatry then, means the worship of one's children. Oh, not literally, of course, but that fawning, doting attitude that glorifies in the eyes of the parent everything done by the child. That biased adoration that blinds a parent to the faults of his child or else excuses those faults with a blind disregard. Why is it that so many men and women of exemplary prudence and judiciousness in most matters become so ridiculously off-beat when it comes to their children? Why are normally wise and intelligent followers of Christ often the rankest progenolaters? What makes a sage and steady mind completely jump the track when a problem arises concerning its offspring?

While psychologists may never adequately answer these problems, we are all able to recognize a progenolater when we see one. Pastors and teachers seem to encounter them most of all. How often the harried pastor has been confronted by some red-faced parent who feels that his child has received a raw deal. With tremulous voice and grim intensity that parent lets it be known that it was not Johnny who was creating disorder in the Sunday School class. Johnny was only a victim of circumstances. Therefore, the parent will not allow his Johnny to be scolded and embarrassed in such manner as he was.

I knew a saintly and candid man once. He saw and acknowledged his failures with readiness; he was gifted in arbitration and conciliation between others

in dispute; he was discerning in church problems and his judgment seemed constant. But I was naive to assume that these virtues were extended to include his children. My error was all too evident when someone very gently brought to his attention some of the misbehavior of his teen-aged progeny. At that he became both unreasonable and belligerent. I knew that here was another progenolater: a reasonable man who lost his reason at the altar of the child, a discerning man who lost his sight in the gliding of the child, a meek man concerning himself who became obstinate concerning his child. I have seen this repeated many times over.

So have most schoolteachers. They know the frustration of teaching an unruly child who is aware that his mother or father stands ready to take his part in case of any disciplinary action. Ironically, many preachers who have to deal with ruffled parents in the church become the worst of progenolaters toward the school.

Children learn quickly—and not merely their A B C's. They learn that Mom and Dad will come running like wet chickens if they ever get in a jam. They learn also that "discrimination" is an ugly word to all parents, so that becomes the hue and cry when they become disciplined. They were not punished because of disobedience or disrespect or delinquency—they were discriminated against because of their religion or because their parents are not influential citizens. Now discrimination does happen sometimes and it should be fought wherever it appears and in whatever form it appears. However, wise parents will not be panicked into an awkward situation simply because of that possibility.

The progenolater not only defends, protects and alibis for his child. The evil is much deeper than that. This fawning attitude prohibits stern direction

and severe authority in the training of children. It refuses to recognize as evil in its own that which is atrocious in others. The girl across the street is "wild and fast," but the same behavior in the progenolater's daughter is only liveliness and youthful energy.

What shocks a parent concerning another person, bemuses him concerning his child. Clergymen, teachers, policemen and judges hear this parental differentiation constantly. Who hears it depends upon the seriousness of the situation.

Progenolatriy begets privilege. Few child-worshipping parents are able to deprive their idols of the things they wish. It begins innocently enough with toys and candy, then it includes discipline in the home, and then obedience concerning diet, study, chores and bedtime. Generally it involves unlimited use of the family car, unrestricted choice of companions, unregulated night hours, and unhampered violation of the sanctity of the home. We must remember that sometimes devotion takes a sterner course. The face of love does not always wear a doting smile, but its visage is sometimes grave with chastisement and denial.

Sad is the home where one parent is a progenolater and the other can see the shortcomings of his own. Discord is inevitable. The wise parent sees that even his child can be in the wrong, but the doting one says never. The wise parent would be just, but the doting one says that would be betrayal of his own. The wise parent would give correction, but the doting one cries cruelty. The wise parent must then be able to pit himself against an almost impossible situation or sadly watch his progenolatrous mate grant ever-increasing license and asylum until the life of the child is wrecked by privilege and unrestraint.

Now the best of people become progeny-worshippers. You may have become one yourself. Many escape it with the older children only to become slavish toward the younger. Many prostrate themselves before the altar of their baby imploring that he might remain a baby always. They determine to make him perpetually a baby and while they dote and fawn they blind themselves to the fact that he grows up nonetheless, grows from a little terror into a big terror. Others see that, but the progenolater is in such doting ecstasy that he sees only persecution and clings all the more to his misunderstood and discriminated-against progeny.

Are you guilty? You could be. I could be. If we are, we must recognize it and overcome the blinding tendency. Progenolatriy is cruel—so very cruel and blind and yet so disguised as love and devotion that it destroys the worshipped while it blinds the worshipper. No such word as progenolatriy can be found, but the fact of progenolatriy is found everywhere.

A right act strikes a chord that extends through the whole universe, touches all moral intelligence, visits every world, vibrates along its whole extent, and conveys its vibrations to the very bosom of God!—T. Binney.

Last in a series of four sermons entitled:

SYMBOLS OF

FIRE IS A FREQUENT and significant symbol of descendant Deity. It is the most perfect of all energies. How much like the Spirit of God is fire! In retracing the steps of the prophets, apostles, and saints of old, you will find that almost every one of them had an experience with fire in their lives.

Abraham envisioned a burning lamp, and consequently walked a path of faith lighted by this light of God.

Moses, on the backside of the desert in the shadowing peaks of Mount Horeb, had an experience with fire that caused him to shed the bundlesome garments of self-pity and shoes of shamefulness and to don the sandals of success and clothes of consecration. The Spirit of God, moving as fire in a shrub, ignited a fire of obedience within Moses.

Gideon's men, by breaking the pitchers of clay, revealed the lamps of fire that made them appear to be legion leaders in the midnight, to the muddled minds of the Midianites. The fire stood for power and strength. Today God makes us seem as regiment rulers to the forces of Satan if we break the clay tabernacles and let the light of His holy power shine.

Elijah prayed sixty-three words and the fire fell upon Mount Carmel to assure a prophet of God and bring judgment to 850 false prophets.

Isaiah saw fire. Samson set the fields on fire and at the end of Solomon's great prayer the fire of God came down upon the altar to make real His presence and to show His approval upon obedience.

Fire burned throughout the Old Testament age in the hearts of all called men of God. In the New Testament age the hearts of Jesus' followers were set aflame by His life, teachings and miraculous deeds. Yet, when He left them, they needed more.

Just before Jesus ascended to the Father, He told the disciples to tarry in the city of Jerusalem until they were endued with power from on high. They went back and began to pray and consecrate themselves. Every difference was ironed out, every cross

THE SPIRIT — FIRE —

By Joe Southerland

State Youth Director of Arkansas

word was forgiven, and they were all of one mind and with one accord. Jesus had promised the Holy Spirit, and upon His ascension He had prayed the Father, and now they were waiting.

The feast of Pentecost was the commemoration of the time when God reached down to Mt. Sinai with His finger of fire and engraved the Law on the tables of stone. Now a sound was heard, a moving was witnessed and the mighty finger of fire reached to earth once again, not to write on tables of stone, but to burn the law of holiness into the hearts of these believers. Like the foxes who set the fields on fire bearing firebrands, this group of men and women rushed out into the fields about them bearing the new fire in their hearts and setting all aglow with whom they came in contact.

This great fire is so revealing. It showed these people that they were nothing but ignorant and unlearned persons until they were touched with its force. Fire always reveals. This great baptism of fire shows us ourselves as God sees us, the uselessness of our pride, and where we have failed in our weakness. When we are affected by this power we are lifted by its transitory force to the place where we can gaze upon the efforts we made alone, and see, as a panorama before us, the futile life we lived until we were grasped by this roaring flame. We have revealed to us our infinitesimal powers of self and our need for more of His power. The revealing force of this fire will always make us desire more of the same, not laud ourselves for what we have.

Think of the refining quality fire has. It can burn out dross and impurities. In mining gold, water is used first to rid the gold dust of any superficial quartz or dirt. Yet the gold is not pure until it is purged with fire. One writer says, in essence, that if we are tried as of fire we shall come forth as pure gold. What a thought! What an outlook, to be set so ablaze with this great fire that it will reach to the

ceiling of our souls and sear the cobwebs of doubt away, reaching till it scales the walls of our being and plummets down the pathways of our pride to consume all that is useless to God!

A good example of what this refining fire can do was Peter. On the night of Jesus' betrayal, trial and condemnation, he was standing in the courtyard cursing and denying that he ever knew the Nazarene that they were trying. Looking farther back we see him as being very fussy and temperamental, but when he waited before God and received the fire, there was a difference.

It began burning inside Peter and changed this rolling stone to a cornerstone. Consider, too, the other disciples who were quibbling just a few days before. Now they were filling the Temple courts with their voices and proclaiming to multitudes their experience with fire.

Enough of this divine fire can burn the lethargy, indifference, defiance and egotistical aspects from any group or organization. God search us through and through and purge us pure.

Fire also illuminates our lives and our minds. It shines upon all to show a better path. Many persons have lost their way because of a lack of this fire. Thank God for the desire for education that is having an arousing rebirth among evangelicals. We need more education in order to reach and teach better than ever before. Yet the lore of books cannot illuminate the mind as can the knowledge of the fire of God. With only secular knowledge we are limited. It takes more than beautiful, flowing words to touch souls. One must have a union of the human with the divine that enlightens and lifts if we are to know and do the will of God.

There is no power, no fire, that can replace the fire of the Holy Ghost. It burns and sets a mumbling tongue afire with powerful words to speak. It flames and changes a stumbling, confused person into a prince of eloquence. Coals of this fire defy circumstances and enable lips of clay to bring forth pearls of perfection. It shines on devious paths and leads lost feet to the rock of salvation. It makes a group of people who are classified by the world as morons and fanatics to shine with such a glow that they are recognized to be the light of the world. The sink holes of iniquity and deep, dark mines of sin can be lighted as the day by this illuminating fire shining forth to the lost world.

Fire produces heat and causes a glow. It has power to fuse many elements together. How true this is also of the Spirit and fire of God. You cannot have the fire without producing heat. There is no such thing as a person's having a Pentecostal, fire-baptized experience without being warmed and warming others with this fire from on high. The Scriptures speak of "tongues of fire" when it seems that some persons have received tongues of flowers. The soothing, sweet, lavender-scented, star-dusted style of preaching, singing, teaching and praying may be all right for some, but it will be one thousand times more effective if it is moved by a force of fire. I pray God will give us

deliverance from the effeminate characters resembling puny question marks who perch behind their pulpits oozing "isms," breathing the dust of hieroglyphics, splitting hairs and arguing about points of opinion while churches ice over, choirs get frostbitten and the devil runs a free express to hell loaded with our precious young people and mellowing middle-aged people. What good are the rhetorical bouquets and rose water rhapsodies doing the church or the lost? Denying the blood, discussing the amoeba, saying that the Bible is just a figurative, allegorical and inferential book, scraping poetic calcium off the Milky Way—do these things better anyone's spiritual condition? *No!* It takes a heart warmed and waxing hot by the blowtorch of billowing fire, the Holy Ghost, to produce any lasting results. It is no wonder that some churches are so cold when the pulpit also is frigid. How can the minister warm the hearts of the people when he is nothing less than an icicle himself? How shall he win the lost to the bosom of the church when he has generated no heat to draw them? To weld a piece of metal, it must be heated. You cannot weld cold bars of iron. How much more true is the fact that you cannot weld a cold and dead sinner to the church, and even more true that he cannot be warmed until the welder has generated some fire. We need more of this fire that produces the glow of holiness.

There is energy to be imparted from fire. It is the fullness of energy, of force in action. Seeing a locomotive roll down the tracks hauling a long line of loaded freight cars shows what fire can do. The reason this thing is possible is that there is fire in the engine. Some trains are sidetracked and sit idle, for they have no fire in the engine. The furnace is the source of power because of its fire, and without it nothing moves. How much like the church this is. Nothing can move, no energies are activated unless there is fire in the furnace. It yet remains to be seen just what can be accomplished when this force burns ever brightly in the souls or engines of believers.

Some factories are still running by the steam method. You may inspect them and find fine machinery but you will also find that the belts are idle, the wheels have ceased to turn and the cutters are silent. *Why?* There is a lack of energy because of a lack of fire in the boiler.

For further illustration consider popcorn. You may prepare it and cook it and when the miniature, internal explosions have turned the hard pellets of corn inside out and transformed them into kernels of billowy, white, tasty morsels of nourishment, examine the bottom of the cooking utensil. You will almost invariably find a number of pellets that did not pop. *Why? Because the fire failed to get to their hearts.* Their shells were too hard. If we are not "popping" for God, if there is no "get-up-and-go," no desire to win others, can it be that we, too, have become "hard-shells"? Can the fire penetrate our hearts? May we saturate ourselves with His love until we can be touched by this great fire, the sign of quick, triumphant energy.

This fire also will spread. When two men were

about to be burned at the stake, one said to the other, "The fire we shall start here will soon be burning around the world."

You cannot stop or limit the reach of this fire. One man came from England to America and got this fire burning in his heart. He wrote letters back to his homeland to the college he had been attending; the letters were so torrid with the passionate flame of God's power that his friends and the college were set ablaze with the same fire he experienced here in America.

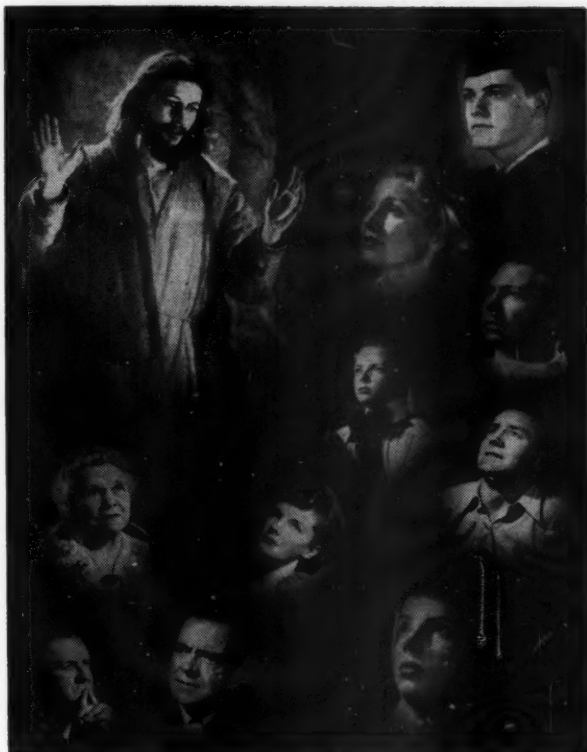
The great Chicago fire was caused, it is told, by a lamp that was kicked over in a barn on the backside of town, but it spread to consume the major part of the city. One lamp, one spark, my, what it can do!

The fire set burning in Nero's garden spread in a manner similar to the fire in the hearts of the people he killed. The more the devil and his cohorts tried to extinguish it, the greater it burned. Stoning Stephen did not quench the flame, neither did imprisoning Peter, nor jailing Paul and Silas. The lions' den, the ordeal of upside-down crucifixion, the pots of oil, the chopping block, the rulers of a sensual court and heady hopes of a narrow, warped church hierarchy did not stop the fire. Tents burned, pianos wrecked, rotten fruit thrown, houses dynamited, people shot—these again did not dampen the enthusiasm of those ablaze with Holy Ghost fire.

In this day when the devil would try to split the Body of Christ from the inside and cause fires of jealousy, envy and strife to replace this fire, it remains unaffected. The winds of oppression have always served to fan this flamboyant flame of fluent fire higher and bigger. This fire has withstood the sinful solution of the devil's best fire extinguishers and is running strong today leaping from heart to heart as a fall forest fire leaps from dry blades of grass to dead leaves. It shall continue to spread, for no force can contain it or stop it.

In concluding this series of messages, I should like to offer the following prayer:

Dear God, as we walk the paths of earth following the train of the Omnipotent, help us daily to seek Thy face for Thy power. May we feel the mighty breeze of the *wind* of that personage, the Holy Spirit, soothing us and *moving* us to deeper depths and higher heights with Thee. Saturate us with the *water* flowing from the throne of God that we shall know none but Thy will and be pliable to such. Anoint with the *oil* of Thy Spirit that though feeble, our words and actions may be unctionized, motivated and executed by that great power. Let us burn, having our hearts kindled with a rain of fire from on high. Reveal our weakness, refine us, illuminate our minds and souls, warm us with this fire, energize us with its force that we may spread to others our joy. Lead us in Thy truth, ablaze with Thy love, intensely burning with zeal, consumed with self-sacrifice. Make us "whole burnt offerings." Most of all, let the knowledge of Thy Word and the wisdom of Thy Spirit burn to guide us to Thy dwelling place, the source of all our blessings. Amen.



Saved by the Mercy of God

By Paul S. Shoemaker

Pastor, Ft. Lauderdale, Florida

Titus 3:5, 6, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour."

MAN BY NATURE IS A sinner and is therefore out of fellowship with God. It is true that God is the Creator and Father of mankind, but man forfeited the rights bestowed upon him by a loving heavenly Father through the fall of Adam, and lost his birthright and rightful heritage. Therefore, in his sinful state he is a most undeserving and unworthy creature.

Paul declares in Romans 3:23, "For all have sinned, and come short of the glory of God." In Galatians 3:22 he said, "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Isaiah 53:6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

These Scriptures declare that a man in an unregenerated state is a gross sinner before God. The very fact that man was a sinner separated him from God and placed him under the sentence of death. Genesis 2:17, "But of the tree of the knowledge of good

and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Ezekiel 18:20, "The soul that sinneth, it shall die." Romans 6:23, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Man was condemned by his own disobedience and wilful transgression of the law of God. But thanks be unto God, the heavenly Father was moved with compassion and love for fallen man and said within His heart, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live," Ezekiel 33:11. God in His infinite love and goodness looked upon man and, in effect, said, "Man cannot save himself; he cannot die for his sins and yet be saved. I cannot stand by and see man die in his sins without a way of escape; therefore, I will have mercy upon him and provide a way of salvation." Thus we see God's hand of mercy extended to the human race on that momentous night when the angel of the Lord proclaimed the glorious news to the shepherds on the Judean hills that Christ was born in Bethlehem. In

this we see the universal love and mercy of God manifested. For the angel said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord," Luke 2:10, 11. God sent His Son, the Saviour of mankind, not to condemn the world but to save it. In John 3:17, we read, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

God's Word declares that we are not saved by our works, our righteousness, or our merits. Isaiah speaks in Isaiah 64:6 concerning the righteousness of man and says, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Ephesians 2:8, 9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." The text states, "Not by works of righteousness which we have done, but according to his mercy he saved us." Moffatt sheds additional light on this text by his translation of it: "And he saved us, not for any good deeds we had done but from his own pity for us, by the water that means regeneration and renewal under the holy Spirit which he poured upon us richly through Jesus Christ our Saviour."

Thus we see that God does not save man because he has earned salvation or merited it, or because of his station or rank in this world. However, God does save man because he needs to be saved and His infinite mercy reaches out to "whosoever will." Paul says in Romans 5:8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." In Ephesians 2:4, 5, Paul says, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)." In 1 John 4:10, we read, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Because of the mercy of God, it is not His will that any should perish but that all should come to repentance (2 Peter 3:9).

So then, if we are saved by the mercy of God or according to His mercy, how much mercy is available to us? Has God extended His mercy to us in small, meager amounts, or is it very much limited in its scope? Paul tells us in the text that His mercy has been shed on us abundantly through Jesus Christ our Saviour. The word *abundantly* here was taken from a Greek word meaning copiously or richly. Therefore, through Christ we have all the mercy, all the forgiveness, all the love, all the pardon and all the redemption that man will ever need.

Friend, if you are bound by sin and are outside the fold of God today, won't you accept pardon and deliverance from all of your sins and bondage through the abundant mercy and grace of God? Then you will be able to say with the Psalmist in Psalm 89:1, "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations."

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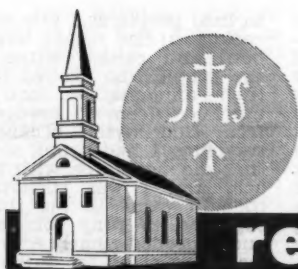
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reports

NEW CHURCH AT BENTON, ARKANSAS



A portion of the charter members of the Benton, Arkansas, Church of God who were present when the picture was taken.

BENTON, Ark.—In October, 1955, a group of Christian people rented a building at \$35 per month and started to hold services on Sunday afternoon. They had Sunday School and preaching twice each week. I preached my second sermon in that building on W. Sevier Street in Benton, Arkansas. After service, a young Baptist couple came forward and paid the first month's rent. They said that they felt impressed to do so because they, too, felt that a new Church of God was about to be born.

On January 1, 1956, we had a farewell service in that location; we had a firm faith and determination to buy and build. I put a pint fruit jar on the altar and asked for \$1,000 with which to start. I felt the hand of God leading me to do this; and I praise God that I obeyed. Isaiah 60:22, "A little one shall become a thousand." A young man came forward and put 2 nickels in that jar that day. I had never before solicited money but I went before the public with the same fruit jar. God seemed to say, "If you don't, I can't use you."

We bought 2 nice lots and a building 25 feet by 52 feet long and moved it on the lots. On June 18, 1956, Brother Lloyd White conducted a 2 weeks' revival in which 2 were saved.

Beginning September 2, 1956, we had Sunday School on Sunday morning, Sunday night service and



Rev. M. J. Terry

midweek prayer meeting. We had a class of 7, which was 3 people besides my family. God has been good to us. For the past 3 months, our Sunday School has had over 50 in attendance. We broke our record the first Sunday in February, 1957, with 65 present.

On February 8, 1957, a girl 13 years old started a revival. On February 11, 1957, the Reverend Brady Dennis, our beloved Overseer, and his wife continued the revival. The

revival closed on Sunday night, February 17, 1957, with our church set in order with 19 charter members.

Our church has 2 large Sunday School rooms with an auditorium which will seat 140 people. We also have a 4-room parsonage and a parking lot 50 feet by 100 feet.

We wish to take this means of thanking everyone who helped make this possible, especially the New Summitt Church, where the Reverend John Best is pastor and district overseer. We consider New Summitt our mother church. This makes 2 churches in 2 years that have come from it. Please remember us in your prayers that God will always be at the helm of our ship.

—M. J. Terry, pastor

National Sunday School and Youth Board Meets Prior to Promotional Meeting

On May 20, 1957, one day prior to the State Overseers-State Sunday School and Youth Directors' Promotional Meeting, the National Sunday School and Youth Board held its third meeting of the current church year.

Though a shorter session than usual, this meeting of the board must be classed as one of extreme importance in view of several vital measures passed by the board.

Requiring considerable thought, the matter of the *Christian Education Director* in the local church—his qualifications, his preparation, and his duties—was carefully discussed. Within several months, a new brochure on "The Christian Education Director" will be ready for distribution.

A report on the six Regional Sunday School and Youth Conventions which have already been conducted this spring, was given to the board by the chairman. The conventions have been very successful, and the results are gratifying.

Plans were also made for the writing of Workers' Training Course No. 4 (Sunday School Evangelism), which will be the Sunday School workers' training course to be introduced in 1959.

The National Sunday School and Youth Board is also interested in making provision for churches to secure Sunday School building plans, which will provide proper space arrangements. This item will be given further study in the next board session.

In the May 20 session, provision was also made for the publishing of a brochure on "The Church and the Serviceman" and the "Youth Leader's Pledge." These new materials will be available to our churches within a short time.

An effort is being made to se-

cure an up-to-the-minute enrollment in all Church of God Sunday Schools throughout the United States and Canada, and, in order to accomplish this goal, the National Sunday School and Youth Board proclaimed *September, 1957, as Sunday School Enrollment Month*. Details will be furnished each state director, who, in turn, will contact each Sunday School in his state.

With a sincere and conscientious approach, and realizing their responsibility to God, to the Church, and to our Sunday School and youth workers everywhere, the National Sunday School and Youth Board carefully and prayerfully considers each measure brought before it. The Church of God can be justly proud of these capable and consecrated men who comprise this important general church board.

—O. W. Polen
National Sunday School
and Youth Director

My Visit to Roumania Behind the Iron Curtain

A sixteen-page tract on my salvation, sanctification, baptism of the Holy Ghost, and how God healed me of my general drop of my stomach, was sent to Roumania in 1922 to a Baptist minister who was suffering with arthritis. His wife had a goiter and dropsy. They asked for complete information in regard to the Pentecostal faith; after receiving information, they knelt in prayer in their own home. Brother George, finishing his prayer, looked at his wife who was praying and saw a hand (the Lord's) touch the goiter of his wife and the hand and goiter disappeared. She immediately said, "George, the Lord healed me." Then Brother George told his wife that when he saw the Lord's hand he was healed, also, and praised the Lord for His wonderful works to the children of man. Because of these miracles, the pastor called all the church members together, telling them what God had done. The church members were astonished at the miracles in their midst. After a short talk with the members, Brother George told the church that he and his wife were determined to preach the whole Bible from then on and asked the members if they wanted to follow on with them. Out of 42 members, 36 determined, as one man, to be faithful to God.

In 1924 I visited Roumania, ordained our Brother George as a gospel minister and organized two churches as a Gospel Church of God in Roumania. At that time, the country had a king, and the Orthodox Church was in full control. Our people were being persecuted by the government police by

the order of the priests. Under the law which existed at that time—before World War II—no one could do missionary work among the Roumanians except the Baptists and Seventh Day Adventists. When I was there, we had to hide in a clandestine meeting at night. When I was visiting some of my wife's relatives, the village priest ordered the police (gendarmes) to put me in jail. Our ambassador, receiving a telegram from us, had to call the government to allow me to go free. How is it that the priest has a right to arrest without cause an American citizen visiting there?

At the time of my second visit, 32 years later, our Pentecostal people there had had much persecution, and it would take much writing to relate that the Government police were responsible for these persecutions. Two young preachers, because they dared to preach the gospel, were sentenced to 25 years in prison. An old man and his wife had gone to visit their daughter in another village. The police came upon the whole family kneeling; they arrested them and took them all to the station. The old man and his wife were sentenced to 2 years in prison, and the daughter and son-in-law were sentenced to 18 months, because they dared to pray to God in their own home. This was during the "King and Priests ruling" — Antonescu Government. This took place during my second visit to Communistic Roumania. I was traveling as a tourist, visiting my relatives and our Pentecostal people. However, when I arrived in Bucuresti at our overseer's offices, I was astonished at the welcome accorded me. The Government man asked why I was not sent there as a delegate from America so that they could give me a good welcome. I replied that this was not possible, because I had had no correspondence with anyone since 1948-49.

I received my visa extension and a report from the general overseer that our churches had increased to 1,000 churches with 50,000 members and in Yugoslavia to 10 churches with over 500 members in the 32 years of my absence. God gave the increase, blessed be the name of the Lord God Almighty.

The government has given me all the time I requested. There was never such religious freedom in the history of Roumania as we now have under the Communist rule. I felt and enjoyed that liberty in a wonderful way. The people packed the churches to hear the gospel. They came from miles and miles away. It is a great pleasure to preach to hungry people who weep when they hear the Word of God. During my 47 years of preaching the gospel, I have never before seen such manifestation of God's power

to heal people as I saw on two occasions in the village where I was born and raised. When I called the people who desired prayer for their ailments, we had a large number to come. I needed a touch from God myself because in my traveling, I had drunk some water that did not agree with my stomach, and I was suffering. The thought came to me that I was supposed to pray for the people and I needed someone to pray for me; that made me feel miserable. Then the blessed power of the Holy Spirit came on me to pray. I asked everyone to kneel, and a sort of mist appeared above the heads of the worshipers; I had never before experienced the power of God in that form. People wept and cried, and God healed me of the dysentery. The people were healed even before I had a chance to lay my hands on them. We began praising God for His wonderful healing power.

In Arad, a city of 200,000 population, we were praying and God was healing. A sister was shouting, "LORD JESUS, don't raise my stomach too high—it hurts me." She had a general drop of her stomach and that was the reason she asked the Lord Jesus not to raise her stomach too high.

Another sister, only a skeleton, was dying with tuberculosis and heart trouble. God healed her, too, and at the end of the meeting, she came to me and said, "Brother Paul, the Lord showed me in a vision that my lungs were punctured full of large holes. After he healed me, He showed me the new lungs and heart, to strengthen my faith in Him." Oh, how that sister rejoiced and praised God for her healing. How the people rejoiced because of the wonderful presence of God with His healing power.

I went from Arad to Timisoara. In my last meeting on Sunday in two churches in Timisoara, a city of 400,000 population, so many desired prayer, almost the whole congregation, that I realized it would take hours to pray for all of them. Then the Lord gave me a plan to pray for all at once. I asked that everyone raise his right hand toward heaven and touch the throne of God by faith, and if possible, to lay the left hand on the afflicted member of the body. I started to pray very fervently and the people touched God's throne. Hallelujah! We thanked God for the healing virtue of Jesus our Lord. One of the pastors asked that the people who had felt, without a doubt, the healing touch of God, to raise their hands. About 75 per cent of the congregation lifted their hands, and we glorified the Lord Jesus for their healing.

When I asked for the handkerchiefs to be anointed for the sick, I was astonished at the results; we

gathered two washtubs full of handkerchiefs. It took four of us ministers about half an hour to anoint the handkerchiefs. We had one hour for lunch, then the last meeting with all three churches and others from various distances for miles and miles, was held in one of the Hungarian Presbyterian Churches (largest in Roumania) at 2:00 p.m. A congregation of about 5,500 packed the church like matches in a box from 2:00 to 4:00 p.m. This was a young people's meeting, with two wonderful choirs. Then after 4:00 all of the people met, bringing together, I believe, the largest congregation ever assembled in the Roumanian Pentecostal faith.

This was my farewell meeting before I had to leave for my home. My visit to Roumania ended on October 31, 1956, at 6:30 p.m.

Leaving Roumania and entering Yugoslavia, I sent a wire to our native workers to meet me at the city of Virsetz, so that we could go to Belgrad to the Minister of Cults. We stopped overnight at one of our churches and had a wonderful meeting there. Next morning, we left for Belgrad. When we arrived, we visited our U.S. Consul, and from there, we visited the Minister of Cults to obtain a three-month or six-month visa to visit our churches. The Minister of Cults refused to give me permission to stay any length of time, but only permitted me to pass through Yugoslavia on the way homeward to America. We all went to Vladimirovatz for another farewell meeting, with the believers in Yugoslavia feeling sad in their hearts because of the political condition which would not permit me to visit our churches. In Vladimirovatz, they do not tolerate religious freedom as they do in Roumania.

Let us pray that the Lord will undertake for a full freedom for all the saints of God anywhere.

—Paul Budean
Missionary for Balkan States

Church Property Improved

PETERSTOWN, W. Va. — We surely praise God for a wonderful pastor and his wife who are willing to go all out for the work of God. Since their coming to the church we have done a lot of work on the church building; we have painted the inside, sanded and finished the floor, cleaned the lot and sowed it in grass. We are getting ready to put in a furnace and build better steps at the front of the building. God is blessing and helping in each effort. The finance is coming in and we are paying for each thing as we go along. Pray for the work at Peterstown.

—Mrs. Basil Trinette, clerk

CARLSBAD SETS NEW ATTENDANCE RECORD



CARLSBAD, N. Mex.—We would like to report the good attendance we had at the Carlsbad, New Mexico, Church of God on Easter Sunday. In the picture you can see the pastor, Brother A. R. Mitchell, and the Sunday School superintendent, Fred L. Odom, with our church register showing the record attendance of 180. This broke all known previous records. Our last year's attendance on Easter was 168. We have started construction of additional Sunday School rooms

and hope to have this part of the building ready to use for children's church during the camp meeting.

In the other picture is one of our Junior choirs which performed on Easter Sunday. The directors of the choir are Mrs. Newel Crouch and Mrs. A. R. Mitchell. Reading from left to right are: Kathy Mitchell, Linda Kuandart, Ann Larrentree, and Sue Harper; second row: Paul Mitchell, Maria Hulsey, Doris Cooper, Billy Eaton, and Johnny Ray Odom.—Reporter

Winning Overseer



REVEREND RAY H. HUGHES
Overseer, Md., Del., D.C.

The Only State Winner

The Reverend Ray H. Hughes, Overseer of Maryland - Delaware - D. C. was the only state winner in the 1957 Publishing House Contest, February 15-April 15, 1957.

The energetic Brother Hughes and his loyal ministers and laity solicited more than one *Evangel* subscription for each two members in the Maryland, Delaware, D. C. area. Hats off for a job well done! Brother Hughes replaces the Reverend Earl P. Paulk, Sr. (now assistant general overseer) as Grand Prize Winner in the National Publishing House Contest. Brother Paulk won for four consecutive years prior to the 1957 contest.

Winning Pastors

GRAND PRIZE WINNER:

The Reverend N. A. Jordan
Royal Oak, Michigan

GRAND PRIZE:

Set of *Biblical Illustrators* and a Gruen Watch

Other Winners

The Reverend E. O. Byington, Hamilton, Ohio—a Gruen Watch.

The Reverend Bob Moore, San Francisco, California—a Gruen Watch.

The Reverend C. M. Hughes, Stockton (Gertrude), California—a Gruen Watch.

Winners of The 1957 National Church of God Publishing House Contest

The Reverend Sallie Jeffereys, Corona, California—a Benrus Watch.

The Reverend Fred Barker, Silver Springs Church, Galthersburg, Maryland—*Barnes Notes on the New Testament, Works of Arminius, and The Student's Commentary on the Holy Scriptures.*

The Reverend Clyde Stinson, San Jose, California—*Ellicott's Commentary, Cyclopedia of Bible Illustration and Jamieson, Fausset and Brown Commentary on the Whole Bible.*

The Reverend George Broome, Torrance, California—*Clarke's Commentary, My Pastoral Record, Davis Dictionary of the Bible, and Thirty Years a Watchtower Slave.*

The Reverend C. E. Landreth, Clinton, South Carolina—*Strong's Exhaustive Concordance, Jamieson, Fausset and Brown Commentary on the Whole Bible* and \$25 supply of Pict-O-Graph materials.

The Reverend Douglas H. Poole, Rockville, Maryland—*Jamieson, Fausset and Brown Commentary on the Whole Bible, The Student's Commentary on the Holy Scriptures, Hitchcock's Topical Bible, and Cruden's Concordance* and 10 copies 1958 *Evangelical Sunday School Lesson Commentary.*

The Reverend Sercie Stubblefield, Highland Park, Detroit, Michigan—a Set of William Rogers silverware.

The Reverend B. F. Norris, Mosinee, Wisconsin—a Set of William Rogers silverware.



testimonies

"A Born-Again Prison Experience of Joy"

Text: John 3:3-8, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? . . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every-one that is born of the Spirit."

These were the first words of the Holy Scriptures which stunned me and caused me to ponder and meditate. It was just after I had been sentenced to five years in prison and delivered to the keeper to pay for wrongs I had committed against society in a life full of evil and sin. There I was, a condemned man, sitting on the edge of a small cot in a tiny and gloomy cell, where very little light was able to enter. There is where I found myself, a man who had gone the way of all the earth, and lost all resemblance of this image through a fall before sin. My entire life had been ruined and I had truly become an alien, a stranger to God's kingdom. Sin had become my first nature, and I found myself unable to do good. Just as the Ethiopian is powerless to change his skin, and the leopard his spots, so I, a sinner, could not restore righteousness to my depraved soul. I realized that there would be one dire consequence of my sin—eternal damnation—and as far as my own power was concerned I was beyond hope, for if I desired salvation I would need a brand-new re-creation.

As I dropped to my knees to pray about this, I realized that if I was ever to be saved from this hopeless condition, that it would come about only by a re-creation. My old nature would have to be destroyed, and I would need to experience a

new birth as I had just finished reading in the Gospel of John. Jesus had said, "Except a man be born again, he cannot enter the kingdom of God." This was clear to me, for I knew that I was reading God's very own word, but just like Nicodemus, I found myself asking, "How can a man be born when he is old?" How? How indeed? This was the burning question in my heart, to which there was but one answer, an answer found in Matthew 19:26, ". . . With men this is impossible; but with God all things are possible." As I continued I suddenly found myself alive with hope and full of joy, a steady stream of tears rolling down my cheeks while I read the words of Jesus which opened wide the barriers to my soul, the words which said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

That very night, through the power of Christ alone, I found that it was indeed possible for a man to be born again, and I experienced a joy and a happiness which I have never forgotten. I had remembered reading where Paul said that if a man was in Christ he was a new creature, and that old things then passed away and everything became new, but I did not fully understand it until that very night. It was then that I learned Christ alone could transform a fallen and degraded man such as I into a son of God. A complete transformation took place in my life so that I was no longer the same individual. I learned not to be conformed to this world any longer, but to be transformed by the renewing of my mind in Christ Jesus according to the perfect will of God. Yes, my name remained the same after I arose from my knees, but spiritually I was an entirely new man, a man full of great and amazing changes. I had been born once of the flesh, but now I had been born a second time, this time of God's Holy Spirit. It was then that I felt the joy of the wisdom in Titus 3:5, that "not by works of righteousness which we have done, but according to his mercy he saved us,

by the washing of regeneration, and renewing of the Holy Ghost." This, dear friend, is conversion, and it came to me with great glory.

It was mysterious, yes; nevertheless, it was real. My second birth had been as real as my first and natural birth, and it was recognized immediately both by myself and by those who knew me.

The glorious new birth which I experienced had to do with my heart and mind as well as my soul, and was produced solely by the Spirit of God working silently in my surrendered life. In Ezekiel 36:26, 27, I had found this wonderful description: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." How true this has been with me! He has regenerated and changed my entire life, and subdued my love of the world, my old carnal desires and the tendency to sin. He has replaced them with a desire to serve Him and to do right. The works of the flesh which dominated my past life, such as evil thoughts, adulteries, fornications, thefts, covetousness, wickedness, deceit, blasphemy, pride, and foolishness, which came from within and defiled me, were completely erased. They were replaced by the beautiful fruit of the Spirit, which, said Paul, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. In becoming a born-again child of God, I had been able to crucify the flesh with its lusts and affections, and to emerge not only to live in the Spirit, but also to walk in the Spirit.

I had once read in the prophet Isaiah's writing that man is an unclean thing by nature, and that his garments of righteousness are as filthy rags. But through the gospel of Christ I found that God promised the sinner a complete change, altering his entire life and transforming him into a saintly person, changing his entire appearance and habits, if he would surrender completely. This was how it happened in me. My old life, as loathsome as a pile of filthy rags because of sin, was completely changed by the power and the blood of Jesus Christ till it became spotless and white as snow, reflecting the character and the image of the Saviour Himself. I saw and experienced this same change which many great men had known. It was the same change that Joshua experienced as recorded in Zechariah 3:3, 4. It was the same change that Isaiah experienced when he saw the vision of God's

glory and was reborn in Solomon's Temple, and of which he bore witness in Isaiah 61:10. It was the same change which David experienced after pleading for a new birth in Psalm 51. It was the same change Samson experienced in being reborn and acquiring new strength to smash the supporting pillars of the temple and bring down the roof after he had turned to God for mercy following his adulterous life. It was the same change that Jonah experienced in the belly of the sea monster, and that Paul experienced on the Damascus road in Acts 9.

When Peter was born again after his denial of Jesus, he went out and wept bitterly. Christ had even foretold his denial and told him that he would have to be born again despite the fact that he had faithfully followed the Saviour for three years. This alone should be a great lesson and a warning to half-way Christians, that "not everyone who says Lord, Lord, shall enter the kingdom of heaven," but only they who have been born again, which is the will of the Father, shall inherit this glory. Taking a closer look at Peter, one sees that he is a beautiful picture of the born-again believer. By nature he was a sinner as we are, and by his first birth he was of the flesh also, under condemnation and in danger of being lost forever. But he was saved just as we are saved, when he came to Jesus in search of a brand-new nature—the Peter nature. Don't be fooled here, dear friend, for many err very seriously in supposing that the old nature is improved or altered by Christ in some way, born over or corrected. This is not true; the Bible teaches no such thing, for in order for a sinner to change his sinful ways and do right he must become another man, just like the Simon who became Peter, and the Saul who became Paul.

This experience is known as re-creation, the same joy and happiness which I experienced that wonderful night in my prison cell, and which is best shown in the case of Nicodemus in the third chapter of John. Jesus told this fine and upstanding religious man, "Except a man be born again, he cannot see the kingdom of God." The word *again* in this particular verse means "from above," so Jesus is actually saying that if a man is not born from above, he cannot enter the kingdom of heaven. Nicodemus missed this point entirely, and began to imagine that this new birth was a rebirth of the old nature, and so he asked the same question I asked when I first read this Scripture; namely, "How can a man be born when he is old?"

Notice now what follows; Jesus said, "That which is born of the

flesh is flesh, and that which is born of the Spirit is spirit." The Saviour here explains that what man needs is a new birth by the Holy Spirit, and not a rebirth of the old flesh, for flesh is flesh and always remains flesh, and can be nothing else. You cannot change the flesh into spirit, or the spirit into the flesh! They are entirely and forever separate, and there can be no peace until the old nature is completely overcome and destroyed. The change which takes place in the heart of the repentant sinner is very real, and is shown thereafter in his every word and act. What man once loved he now hates, and what he once hated he now loves. While he once enjoyed living in sin and bad habits, he now delights in attending church and in serving God. I say this of a certainty, beyond all doubt, for I have experienced this as I have written in this lesson.

When I surrendered completely to God that night on bended knees on the hard concrete cell floor, my heart and soul were cleansed and renewed by the power of Christ Jesus, and I was immediately born again. I do not recall how long I had been praying and speaking to God, but I do know it was well in excess of four hours, and when I rose from the floor of my cell I knew that even while the heavens could not constrain Him, and while He had other important work to do, nevertheless He dwelt in my humble heart and encouraged me to abide by my surrender and to begin an upward climb in life which has since brought me great joy and peace right here in prison. As a converted sinner I became a son of God, a fellow citizen in the society of God, a member of His great and happy family. For the past two years of confinement I have known so much of happiness and comfort, for He has constantly abided with me, keeping me under the protection of His love and the guidance of His Holy Spirit.

Friend, are you confined to prison, or perhaps confined within your own heart and soul as a prisoner of sorrow and troubles even though you may be in reality a free man? Do you long for success to overcome a past life of failure? Then open the Holy Bible, the precious and unerring Word of God, and read carefully the words of Jesus in the third chapter of John. Read them over and over again, dear friend, and go no farther until you fully understand them. I hasten to say that you cannot pass John 3:3-8 and John 3:16-18 without knowing once and for all the great mercy of God to sinners like you and me, and the joy of the born-again experience; the becoming a new creature, a re-created man in the love and comfort of Christ Jesus.

"Grace, mercy, and peace be unto you from God our Father and the Lord Jesus Christ." Amen.

—By Edward J. Curran
Florida State Prison

Warning of Christ's Return for His Saints

WINTER HAVEN, Fla.—I had a heavy burden on my heart to do something for God. I prayed and begged God to reveal to me what it was that He wanted me to do. One Friday morning about 3 o'clock I was lying on my bed, when suddenly I was awakened by a soft and sweet voice speaking to me that I should go out into the homes and tell the people to get ready, for He was soon coming to get His saints. I got on my knees and prayed to my God that if it was He who spoke to me, to speak the same words again. I went to sleep and I heard the same voice again. I thank God for something to tell the people everywhere I go. May God bless everyone who reads this testimony. —Mrs. Claudia Meads

THE "MACEDONIAN CALL," ORIGINALLY
SCHEDULED TO APPEAR THIS WEEK,
WILL BE PUBLISHED ON AUGUST 5.

Camp Meeting Schedule — 1957

(Name of evening speaker in parentheses)

State—Date—Place

- Alabama—July 1-7—Campground, Birmingham (Ray H. Hughes)
- Arizona—June 3-7—Tucson Local Church, 100 Ajo Way (R. J. Johnson)
- Arkansas—July 15-20—Campground, Bald Knob (D. C. Boatwright)
- California—Nevada—June 17-23—Fairgrounds, Tulare, California (R. J. Johnson)
- Colorado—Utah—June 17-21—Assembly of God Campground, Littleton, Colorado (L. E. Painter)
- Florida—June 11-19—Campground, Wimauma (G. W. Lane)
- Georgia—July 1-7—Campground, Doraville (C. R. Spain)
- Idaho—June 10-16—Baptist Youth Camp, Post Falls
- Illinois—June 17-23—Campground, Benton (James L. Slay)
- Indiana—July 2-6—Austin Local Church (Vep Ellis)
- Iowa—July 31-August 4—Free Methodist Campground, Birmingham (V. B. Rains)
- Kansas—June 24-30—Wichita Local Church, 1704 S. Santa Fe (Dan Drake)
- Kentucky—July 1-6—Campground, Lexington (J. E. DeVore)
- Louisiana—June 24-29—West Monroe High School, Auditorium (A. V. Beaube)
- Maryland-Delaware-Washington, D.C.—July 29-August 4—Campground, Hurlock, Maryland (Lindsey Pratt)
- Michigan—August 12-17—Campground, Fenton (James L. Slay)
- Mississippi—June 17-21—Hattiesburg Local Church, 1001 Edwards Street (Ray H. Hghes)
- Missouri—August 5-10—Campground, Leadwood (Vep Ellis)
- Montana—July 4-7—Campground, Livingston (Paul Laverne Walker)
- Nebraska—June 27-29—Lincoln Local Church, 834½ North 27th Street (James A. Cross)
- New England States—July 22-28—Campground, Appleton, Maine (T. L. Forester)
- New Jersey—July 25-28—Millville Local Church, 14 Mulberry Street (James A. Cross)
- New Mexico—June 27-30—Carlsbad Local Church, 206 S. Walnut Street (day services); Mine Mill Auditorium (evening services) (Earl P. Paulk)
- New York—July 25-27—Bayridge Church, Brookline, N. Y. (H. D. Williams)
- North Carolina—July 1-7—Campground, Charlotte (Wade H. Horton)
- North and South Dakota—June 25-30—Campground, Minot, North Dakota (John Smith)
- Ohio—June 24-29—National Guard Armory, Canton (C. R. Spain)
- Oklahoma—June 17-22—Campground, Chandler (Albert Childers)
- Pennsylvania—July 1-11—Campground, Somerset (G. W. Lane)
- South Carolina—July 1-7—Campground, Mauldin (D. A. Drake)
- Tennessee—June 17-23—Campground, Chattanooga (Wade H. Horton)
- Texas—June 21-27—Campground, Weatherford (Vep Ellis)
- Virginia—July 9-14—Campground, Roanoke (John D. Smith)
- Washington-Oregon—July 8-14—Campground, Woodland, Washington (C. R. Spain)
- West Virginia—July 23-28—Field House, Beckley (Ray H. Hughes)
- Wisconsin-Minnesota—July 4-7—Kenosha Local Church, 5302 17th Street (H. D. Williams)
- Western Canada—July 29-August 4—International Bible College, Estevan, Saskatchewan (Floyd Timmerman)
- Eastern District Spanish Convention—August 7-10—New York (James A. Cross)

Itinerary of the Executive Committee

HOUSTON R. MOREHEAD

Arizona
Idaho
California
Colorado
North and South Dakota
South Carolina
Western Canada
Michigan

JAMES A. CROSS

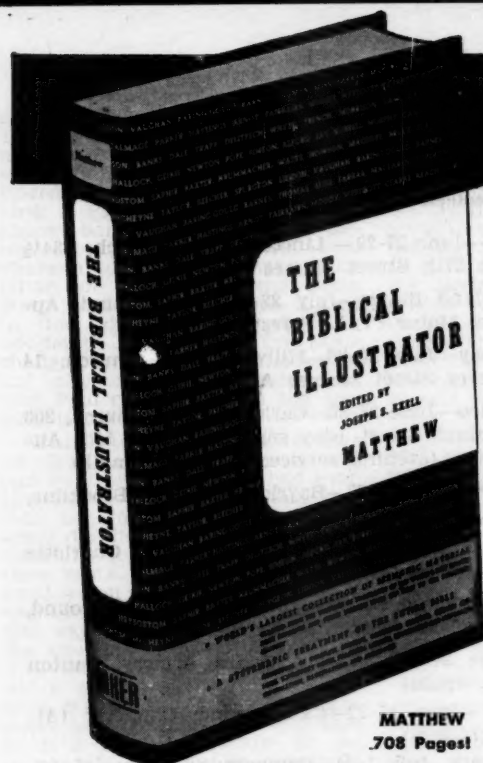
Illinois
Kansas
Nebraska
Alabama
Georgia
Virginia
West Virginia
New Jersey
Md.-Del.-D. C.
Eastern Spanish

EARL P. PAULK, SR.

Florida
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Matthew II Tim.-Phil.
Galatians John I
Ephesians John II
Phil.-Col. John III
Mark Genesis I
I-II Thess. Acts I
I Timothy

READY IN 1955

Acts II Luke I (Jan.)
Acts III Psalms II (Mar.)
James Luke II (May)
Genesis II Exodus (July)
I-II Peter Luke III (Sept.)
Psalms I Job (Nov.)

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